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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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TRUTH, however distasteful to the generally blind majorities, has always had her champions, ready to die for her, and it is not the Occultists who will protest against its adoption by Science under whatever new name. But, until absolutely forced on the notice and acceptance of Scientists, many an Occult truth will be tabooed, as the phenomena of the Spiritualists and other psychic manifestations were, to be finally appropriated by its ex-traducers without the least acknowledgment or thanks.

—H. P. BLAVATSKY

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A U M

Man must become thoroughly religious, not a believer, but a prime mover, a god in fact and deed.—HENRY MILLER

THEOSOPHY

Vol. XLV August, 1957 No. 10

THEOSOPHY AND EDUCATION

THE working materials of a Theosophical education do not approximate the "end" of Theosophic studies, nor are they, in fact, the ultimate content of Theosophy. And yet the working materials are indispensable means to Theosophic ends. When William Q. Judge, writing in "The Synthesis of Occult Science," says of *The Secret Doctrine,* "Nowhere else in English Literature is the Law of Evolution given such sweep and swing," he is speaking of the intellectual or Manasic *majesty* of the Theosophical doctrines and their exposition in the works of H.P.B.

While we have to "think for ourselves," there is for the student of Theosophy no more "private, individual education" than there is a "private, individual salvation." The proper study of hungry minds is the constructions of richer, deeper minds. It is not that the works of other minds are to be adopted, wholesale, as some form of holy writ, but that only through the contemplation of and reflection on great ideas can small minds become large, and the inexperienced in thought grow in depth and dimension. Here, as in everything else, we learn by example. From the study of how others think for themselves—by recognition of their daring, their originality, and their capacity for synthesis, we may give these virtues of the mind a practical function in our own lives. Anything else—any other view of the role of Theosophic study—can easily turn into some species of sectarianism.

The gratitude, then, owing to H.P.B., is not so much for her declaration of "the Truth" as for her mastery of the ways of *knowing* the truth. She did not seek believers, but those who would strive to become

knowers, and gratitude to her is best expressed by a striving of this sort.

Yet, even while saying this, one should admit the endless relativities of half- and quarter-knowing which are illustrated by the mental life of every student. Short of adeptship, no one "knows" entirely by and for himself. He lives in a state of dependency upon the teacher—dependency for direction and dependency for inspiration. It is this state of unstable equilibrium which characterizes the disciple's life, in both the mind and the feeling side of his nature. Only by recognizing this fact will he be able to make peace with the fallibilities in his strivings, with the inconstancies in his feelings. These are phenomena natural to the process of becoming whole. To think them unnatural is to fall prey to "guilt-feelings," while, on the other hand, to accept them complacently because they are "one's own," is to import into the disciple life the personal attitudes common in the world. The disciple life follows a fine line which must be drawn by the philosophic temper. This line *is* the "Theosophical Movement" in individual life. It is in drawing this line that we are wholly alone. The line can be drawn only by the soul in evolution, while the gaining of serenity in drawing that line is the true entry to the philosophic life.

The teachings, in all their broad extent, have a clear relation to the quest for certainty in discipleship. The teachings provide great and looming landmarks which promise breadth of mind. They suggest the kind of thinking a man can do when he really *knows*. If he cannot think such thoughts, he does not really know. Any "subject" which may be studied in relative isolation by a topical examination of the Theosophical literature soon gives evidence of that breadth. The question of what happens after death, for example, once the general outline of the teachings has been blocked in, leads to endless subtleties. With Socrates, we are obliged most of all to confess our ignorance. The incredibly varied possibilities of states of consciousness become a forceful reminder of the difference between our small portion of first-hand knowledge of these matters and the vast horizon of adept-understanding, of the one who goes through these states without break in the continuity of awareness.

Oddly enough, this reminder may itself become a source of conviction. A mind humbled by the immeasurable extent of actual knowing —the knowing of the teachers—is a mind with a profound sense of proportion. When there is speech from this point of view, it is speech

which takes full cognizance of the human situation, and even the casual hearer may recognize the accents of true perception and give his respect.

There is something baffling to the honestly inquiring mind in a glib display of verbal familiarity with what are great mysteries to nearly all mankind. It is a disrespect to the inquirer to exhibit an almost unbelievable certainty—as though he, somehow, has been wholly left out of the company of those "who know." We are all, in the last analysis, very much the same in our knowing. A few short years of inspection of the Theosophic books has not turned us into sages. There is a way of sharing in the common ignorance without diminishing the light we hope to throw upon it. Indeed, an honesty of spirit demands an unpretentious attitude. The honesty we show may turn out to be the best possible advertisement of Theosophy, for a man who is without pretense, yet can dream such great dreams as Theosophy inspires—this is something an inquirer can understand and hope to emulate.

There is indeed a "logic" in the teachings, and it is persuasive. No metaphysical scheme of the universe can compare with Theosophy in its self-consistency, inclusiveness, and capacity to explain. But logic is not a bludgeon with which to herd reluctant believers into the fold. The attitude of a man toward his own convictions is a greater attractive force than the announced character and content of those convictions. An unanxious seriousness, a friendly but unexpecting attitude, a manifest respect for the very different or not-so-different convictions of others—it is here the true power of Theosophy lies.

An inquirer's mental processes may not lead him at once to embrace Theosophy. But the inquirer's mental processes are more precious to him than his present or any future opinions. To be impatient of them because they have not disclosed to him the "correct" conclusions is a kind of discount of the nature of man. Those processes are all he has to work with. If he is using them as well as he knows how, he will find the truth in good time. And *he* must find it, in his own way or in ways that he makes his own. If he has any other theory of progress in the quest, he is hardly a candidate for the study of Theosophy. So respect for another man's making up of his own mind is the first educational duty of Theosophists. That capacity in him is all *they* have to work with. This hardly means "agreement." Actually, "agreement" on any matter has almost nothing to do with education. What is all-important is the way in which agreement is reached.

It is here that the teachings are of inestimable value, educationally speaking. The teachings establish an impersonal relation between student and inquirer. They are something both can look at together and discuss. No other educational tool can so well correct the foreshortened views of both science and religion in our day. The teachings are not, perhaps, "knowledge," but they open up vistas which may evoke answering chords in the soul. In the matter of history, for example, the teachings about the early races extend conceptions of the past, making the idea of antiquity and of prehistoric ages into a high vault of possibilities, able to accommodate both the visions of poets and the bewildering facts of anthropological discovery. A vast frame of reference for study of the past is provided by Theosophy. All the myths, all the curiosa and oddities of legend and tradition may find a place within that frame. The Theosophic perspective on history keeps the mind open and free of limiting assumption and definition. This, surely, is one of its greatest values. For generations now, the slow change of scientific theory concerning human origins has been in part a refinement, in part an exchange of one set of prejudices for another. The Theosophist learns to welcome the refinements while never succumbing to the prejudices. He may not "know," in a scientific sense, but the freedom of his mind to think about the past at other levels than the microscopically and literally "historical" is never plagued by demeaning notions found in the archæology and scholarship of the day. This breadth of spirit is a value all too rare and is immediately appreciated by minds which are naturally suspicious of too easy confinements of the past to a single theory. The mood induced by the study of Theosophic teachings is the authentic truth-seeking mood. It is this, and only this, which makes Theosophists.

So with the other teachings. The real inquirers are those who wander without guide, with hope, yet with unsatisfied longing, among the narrow and restricting theories and beliefs of the age. They seek, not certainties, but avenues of discovery. They carry a sense of enrichment in their hearts, looking for signs of its realization. They do not want "revelations" or sudden disclosures, but, in a happy phrase of our time, "invitation to learning."

CIVILIZATION—
THE DEATH OF ART AND BEAUTY

IN an interview with the celebrated Hungarian violinist, M. Remenyi, the *Pall Mall Gazette* reporter makes the artist narrate some very interesting experiences in the Far East. "I was the first European artist who ever played before the Mikado of Japan," he said; and reverting to that which has ever been a matter of deep regret for every lover of the artistic and the picturesque, the violinist added:—

> "On August 8th, 1886, I appeared before His Majesty—a day memorable, unfortunately, for the change of costume commanded by the Empress. She herself, abandoning the exquisite beauty of the feminine Japanese costume, appeared on that day for the first time and at my concert in European costume, and it made my heart ache to see her. I could have greeted her had I dared with a long wail of despair upon my travelled violin. Six ladies accompanied her, they themselves being clad in their native costume, and walking with infinite grace and charm."

Alas, alas, but this is not all! The Mikado—this hitherto sacred, mysterious, invisible and unreachable personage:—

> "The Mikado himself was in the uniform of a European general! At that time the Court etiquette was so strict, my accompanist was not permitted into His Majesty's drawing-room, and this was told me beforehand. I had a good *remplacement,* as my ambassador, Count Zaluski, who had been a pupil of Liszt, was able himself to accompany me. You will be astonished when I tell you that, having chosen for the first piece in the programme my transcription for the violin, of a C sharp minor polonaise by Chopin, a musical piece of the most intrinsic value and poetic depths, the Emperor, when I had finished, intimated to Count Ito, his first minister, that I should play it again. The Japanese taste is good. I was laden with presents of untold value, one item only being a gold-lacquer box of the seventeenth century. I played in Hong Kong and *outside* Canton, no European being allowed to live inside. There I made an interesting excursion to the Portuguese possession of Macao, visiting the cave where Camoens wrote his 'Lusiad.' It was very interesting to see outside the Chinese town of Macao a European Portuguese town which to this very day has remained unchanged since the sixteenth century. In the midst of the exquisite tropical vegetation of Java,

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and despite the teriffic heat, I gave sixty-two concerts in sixty-seven days, travelling all over the island, inspecting its antiquities, the chief of which is a most wonderful Buddhist temple, the Boro Budhur, or Many Buddhas. This building contains six miles of figures, and is a solid pile of stone, larger than the pyramids. They have, these Javans, an extraordinarily sweet orchestra in the national Samelang, which consists of percussion instruments played by eighteen people; but to hear this orchestra, with its most weird Oriental chorus and ecstatic dances, one must have had the privilege of being invited by the Sultan of Solo, 'Sole Emperor of the World.' I have seen and heard nothing more dreamy and poetic than the Serimpis danced by nine Royal Princesses."

Where are the Æsthetes of a few years ago? Or was this little confederation of the lovers of art but one of the soap-bubbles of our *fin de siècle,* rich in promise and suggestion of many a possibility, but dead in works and act? Or, if there are any true lovers of art yet left among them, why do they not organize and send out missionaries the world over, to tell picturesque Japan and other countries ready to fall victims that, to imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide; that it means sacrificing one's individuality for an empty show and shadow; at best it is to exchange the original and the picturesque for the vulgar and the hideous. Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilization of the conceited nations of but yesterday has irretrievably hypnotized the older races, and made them succumb to its upastree wiles and supposed superiority. Otherwise, old arts and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs, and everything beautiful, artistic, and worth preservation is fast disappearing from view. At no distant day, alas, the best relics of the past will perhaps be found only in museums in sorry, solitary, and be-ticketed samples preserved under glass!

Such is the work and the unavoidable result of our modern civilization. Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency

to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things. Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe and hardened the human heart. "Soul-saving" is its deceitful lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim. In the far East it has infected with the spirit of imitation the higher classes of the "pagans"—save China, whose national conservatism deserves our respect; and in Europe it has engrafted *fashion*—save the mark—even on the dirty, starving proletariat itself! For the last thirty years, as if some deceitful semblance of a reversion to the ancestral type—awarded to men by the Darwinian theory in its moral added to its physical characteristics—were contemplated by an evil spirit tempting mankind, almost every race and nation under the Sun in Asia has gone mad in its passion for *aping* Europe. This, added to the frantic endeavour to destroy Nature in every direction, and also every vestige of older civilizations—far superior to our own in arts, godliness, and the appreciation of the grandiose and harmonious—must result in such national calamities. Therefore, do we find hitherto artistic and picturesque Japan succumbing wholly to the temptation of justifying the "ape theory" by *simianizing* its populations in order to bring the country on a level with canting, greedy and artificial Europe!

For certainly Europe is all this. It is canting and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, selfish, greedy and brutal beyond expression in its grabbing characteristics. And yet there are those who wonder at the gradual decadence of true art, as if art could exist without imagination, fancy, and a just appreciation of the beautiful in Nature, or without poetry and high religious, hence, metaphysical aspirations! The galleries of paintings and sculpture, we hear, become every year poorer in quality, if richer in quantity. It is lamented that while there is a

plethora of ordinary productions, the greatest scarcity of remarkable pictures and statuary prevails. Is this not most evidently due to the facts that (*a*) the artists will very soon remain with no better models than *nature morte* (or "still life") to inspire themselves with; and (*b*) that the chief concern is not the creation of artistic objects, but their speedy sale and profits? Under such conditions, the fall of true art is only a natural consequence.

Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of nature is desecrated by the advertisement of "Pears' Soap" and "Beecham's Pills." The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odours of gin, whiskey, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

"No man ever did or ever will work well, but either from actual sight or sight of faith," says Ruskin, speaking of art. Thus, the first quarter of the coming century may witness painters of landscapes, who have never seen an acre of land free from human improvement; and painters of figures whose ideas of female beauty of form will be based on the wasp-like pinched-in waists of corseted, hollow-chested and consumptive society *belles*. It is not from such models that a picture deserving of the definition of Horace—"a poem without words"—is produced. Artificially draped *Parisiennes* and London Cockneys sitting for Italian *contadini* or Arab Bedouins can never replace the genuine article; and both free Bedouins and genuine Italian peasant girls are,

thanks to "civilization," fast becoming things of the past. Where shall artists find genuine models in the coming century, when the hosts of the free Nomads of the Desert, and perchance all the negro-tribes of Africa—or what will remain of them after their decimation by Christian cannons, and the rum and opium of the Christian civilizer—will have donned European coats and top hats? And that this is precisely what awaits art under the beneficial progress of modern civilization, is self-evident to all.

Aye! let us boast of the blessings of civilization by all means. Let us brag of our sciences and the grand discoveries of the age, its achievements in mechanical arts, its railroads, telephones and electric batteries; but let us not forget, meanwhile, to purchase at fabulous prices (almost as great as those given in our day for a prize dog, or an old prima donna's song) the paintings and statuary of uncivilized, barbarous antiquity and of the middle ages: for such objects of art will be reproduced no more. Civilization has tolled their eleventh hour. It has rung the death-knell of the old arts, and the last decade of our century is summoning the world to the funeral of all that was grand, genuine, and original in the old civilizations. Would Raphael, O ye lovers of art, have created one single of his many Madonnas, had he had, instead of Fornarina and the once Juno-like women of the Trastevero of Rome to inspire his genius, only the present-day models, or the niched Virgins of the nooks and corners of modern Italy, in crinolines and high-heeled boots? Or would Andrea del Sarto have produced his famous "Venus and Cupid" from a modern East End working girl—one of the latest victims to fashion—holding under the shadow of a gigantic hat *à la mousquetaire,* feathered like the scalp of an Indian chief, a dirty, scrofulous brat from the slums? How could Titian have ever immortalized his golden-haired patrician ladies of Venice, had he been compelled to move all his life in the society of our actual "professional beauties," with their straw-coloured dyed capillaries that transform human hair into the fur of a yellow Angora cat? May not one venture to state with the utmost confidence that the world would never have had the Athena Limnia of Phidias—that ideal of beauty *in face and form*—had Aspasia, the Milesian, or the fair daughters of Hellas, whether in the days of Pericles or in any other, disfigured that "form" with stays and bustle, and coated that "face" with white enamel, after the fashion of the varnished features of the mummies of the dead Egyptians.

We see the same in architecture. Not even the genius of Michael Angelo himself could have failed to receive its death-blow at the first sight of the Eiffel Tower, or the Albert Hall, or more horrible still, the Albert Memorial. Nor, for the matter of that, could it have received any suggestive idea from the Colosseum and the palace of the Cæsars, in their present *whitewashed* and *repaired* state! Whither, then, shall we, in our days of civilization, go to find the natural, or even simply the picturesque? Is it still to Italy, to Switzerland or Spain? But the Bay of Naples—even if its waters be as blue and transparent as on the day when the people of Cumæ selected its shores for a colony, and its surrounding scenery as gloriously beautiful as ever—thanks to that spirit of mimicry which has infected sea and land, has now lost its most artistic and most original features. It is bereft of its lazy, dirty, but intensely picturesque figures of old; of its *lazzaroni* and *barcarolos,* its fishermen and country girls. Instead of the former's red or blue Phrygian cap, and the latter's statuesque, half-nude figure and poetical rags, we see now-a-days but the caricatured specimens of modern civilization and fashion. The gay *tarantella* resounds no longer on the cool sands of the moonlit shore; it is replaced by that libel on Terpsychore, the modern quadrille, in the gas-lit, gin-smelling *trattorias.* Filth still pervades the land, as of yore; but it is made the more apparent on the threadbare city coat, the mangled chimney-pot hat and the once fashionable, now cast-away European bonnet. Picked up in the hotel gutters, they now grace the unkempt heads of the once picturesque Neapolitans. The type of the latter has died out, and there is nothing to distinguish the *lazzaroni* from the Venetian *gondoliere,* the Calabrian brigand, or the London street-sweeper and beggar. The still, sunlit waters of *Canal Grande* bear no longer their gondolas, filled on festival days with gaily dressed Venetians, with picturesque boatmen and girls. The black gondola that glides silently under the heavy carved balconies of the old patrician palazze, reminds one now more of a black floating coffin, with a solemn-looking, dark-clothed undertaker paddling it on towards the Styx, than of the gondola of thirty years ago. Venice looks more gloomy now than during the days of Austrian slavery from which it was rescued by Napoleon III. Once on shore, its *gondoliere* is scarcely distinguishable from his "fare," the British M. P. on his holiday-tour in the old city of the Doges. Such is the levelling hand of all-destroying civilization.

It is the same all over Europe. Look at Switzerland. Hardly a decade

ago, every Canton had its distinguishing national costume, as clean and fresh as it was peculiar. Now the people are ashamed to wear it. They want to be mistaken for foreign guests, to be regarded as a civilized nation which follows suit even in fashion. Cross over to Spain. Of all the relics of old, the smell of rancid oil and garlic is alone left to remind one of the poetry of the old days in the country of the Cid. The graceful mantilla has almost disappeared; the proud hidalgo-beggar has taken himself off from the street-corner; the nightly serenades of love-sick Romeos are gone out of fashion; and the duenna contemplates going in for woman's rights. The members of the "Social Purity" Associations may say "thank God" to this and lay the change at the door of Christian and moral reforms of civilization. But has morality gained anything in Spain with the disappearance of the nocturnal lovers and duennas? We have every right to say, *no.* A Don Juan *outside* a house is less dangerous than one *inside.* Social immorality is as rife as ever—if not more so, in Spain, and it must be so, indeed, when even "Harper's Guide Book" quotes in its last edition as follows: "Morals in all classes, especially in the higher, are in the most degraded state. Veils, indeed, are thrown aside, and serenades are rare, but gallantry and intrigue are as active as ever. The men think little of their married obligations; the women . . . are willing victims of unprincipled gallantry." (*Spain,* "Madrid," page 678.) In this, Spain is but on a par with all other countries civilized or now civilizing, and is assuredly not worse than many another country that could be named; but that which may be said of it with truth is, that what it has lost in poetry through civilization, it has gained in hypocrisy and loose morals. The *Cortejo* has turned into the *petit crevé;* the castanets have become silent, because, perhaps, the noise of the uncorked champagne bottles affords more excitement to the rapidly civilizing nation; and the "Andalouse au teint bruni" having taken to cosmetics and face-enamel, "la Marquesa d' Almedi" may be said to have been buried with Alfred de Musset.

The gods have indeed been propitious to the Alhambra. They have permitted it to be burnt before its chaste Moresque beauty had been finally desecrated, as are the rock-cut temples of India, the Pyramids and other relics, by drunken orgies. This superb relic of the Moors had already suffered, once before, by Christian improvement. It is a tradition still told in Granada, and history too, that the monks of Ferdinand and Isabella had made of Alhambra—that "palace of petri-

fied flowers dyed with the hues of the wings of angels"—a filthy prison for thieves and murderers. Modern speculators might have done worse; they might have polluted its walls and pearl-inlaid ceilings, the lovely gilding and stucco, the fairy-like arabesques, and the marble and gossamer-like carvings, with commercial advertisements, after the Inquisitors had already once before covered the building with white-wash and permitted the prison-keepers to use Alhambra Halls for their donkeys and cattle. Doubting but little that the fury of the *Madrilenos* for imitating the French and English must have already, at this stage of modern civilization, infected every province of Spain, we may regard that lovely country as dead. A friend speaks, as an eye-witness, of "cocktails" spilled near the marble fountain of the Alhambra, over the blood-marks left by the hapless Abancerages slain by Boabdil, and of a Parisian *cancan pur sang* performed by working girls and soldiers of Granada, in the Court of Lions!

But these are only trifling signs of the time and the spread of *culture* among the middle and the lower classes. Wherever the spirit of aping possesses the heart of the nation—the poor working classes—there the elements of nationality disappear and the country is on the eve of losing its individuality and all things change for the worse. What is the use of talking so loudly of "the benefits of *Christian* civilization," of its having softened public morals, refined national customs and manners, etc., etc., when our modern civilization has achieved quite the reverse! Civilization has depended, for ages, says Burke, "upon two principles . . . the spirit of a gentleman and the spirit of religion." And how many true *gentlemen* have we left, when compared even with the days of half-barbarous knighthood? Religion has become canting hypocrisy and the genuine religious spirit is regarded now-a-days as insanity. Civilization, it is averred, "has destroyed brigandage, established public security, elevated morality and built railways which now honey-comb the face of the globe." Indeed! Let us analyze seriously and impartially all these "benefits" and we shall soon find that civilization has done nothing of the kind. At best it has put a false nose on every evil of the Past, adding hypocrisy and false pretence to the natural ugliness of each. If it is true to say that it has put down in some civilized centres of Europe—near Rome, in the Bois de Boulogne or on Hampstead Heath—*banditti* and highway-men, it is also as true that it has, thereby, destroyed robbery only as a speciality, the latter having now become a common occupation in every city great or small. The

robber and cut-throat has only exchanged his dress and appearance by donning the livery of civilization—the ugly modern attire. Instead of being robbed under the vault of thick woods and the protection of darkness, people are robbed now-a-days under the electric light of saloons and the protection of trade-laws and police-regulations. As to open day-light brigandage, the *Mafia* of New Orleans and the *Mala Vita* of Sicily, with high officialdom, population, police, and jury forced to play into the hands of regularly organized bands of murderers, thieves and tyrants[1] in the full glare of European "culture," show how far our civilization has succeeded in establishing public security, or Christian religion in softening the hearts of men and the ways and customs of a barbarous past. Modern Cyclopaedias are very fond of expatiating upon the decadence of Rome and its *pagan* horrors. But if the latest editions of the *Dictionary of Greek and Roman Biography* were honest enough to make a parallel between those "monsters of depravity" of ancient civilization, Messalina and Faustina, Nero and Commodus, and modern European aristocracy, it might be found that the latter could give odds to the former—in social hypocrisy, at any rate. Between "the shameless and beastly debauchery" of an Emperor Commodus, and as beastly a depravity of more than one "Honourable," high official representative of the people, the only difference to be found is that while Commodus was a member of all the sacerdotal colleges of Paganism, the modern debauchee may be a higher member of the Evangelical Christian Churches, a distinguished and pious pupil of Moody and Sankey and what not. It is not the Calchas of Homer, who was the type of the Calchas in the Operette "La Belle Helène," but the modern sacerdotal Pecksniff and his followers.

As to the blessings of railways and "the annihilation of space and time," it is still an undecided question—without speaking of the misery and starvation the introduction of steam engines and machinery in general has brought for years on those who depend on their manual labour—whether railways do not kill more people in one month than the brigands of all Europe used to murder in a whole year. The victims of railroads, moreover, are killed under circumstances which surpass in horror anything the cut-throats may have devised. One reads almost daily of railway disasters in which people are "burned to death in the blazing wreckage," "mangled and crushed out of recognition" and

[1] Read the "Cut Throats' Paradise" in the *Edinburgh Review* for April, 1877, and the digest of it in the *Pall Mall Gazette* of April 15th, 1891, "Murder as a Profession."

killed by dozens and scores.[2] This is a trifle worse than the highwaymen of old Newgate.

Nor has crime abated at all by the spread of civilization; though owing to the progress of science in chemistry and physics, it has become more secure from detection and more ghastly in its realization than it ever has been. Speak of Christian civilization having improved public morals; of Christianity being the only religion which has established and recognized Universal Brotherhood! Look at the brotherly feeling shown by American Christians to the Red Indian and the Negro, whose *citizenship* is the farce of the age. Witness the love of the Anglo-Indians for the "mild Hindu," the Mussulman, and the Buddhist. See "how these Christians love each other" in their incessant law litigations, their libels against each other, the mutual hatred of the Churches and of the sects. Modern civilization and Christianity are oil and water—they will never mix. Nations among which the most horrible crimes are daily perpetrated; nations which rejoice in Tropmanns and Jack the Rippers, in fiends like Mrs. Reeves the trader in baby slaughter—to the number of 300 victims as is believed—for the sake of filthy lucre; nations which not only permit but encourage a Monaco with its hosts of suicides, that patronize prize-fights, bull-fights, useless and cruel sport and even indiscriminate vivisection—such nations have no right to boast of their civilization. Nations furthermore which from political considerations, dare not put down slave-trade *once for all,* and out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized. A civilization finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. We, the modern-day Europeans, are Vandals as great, if not greater than Atilla with his savage hordes.

Consummatum est. Such is the work of our modern Christian civilization and its direct effects. The destroyer of art, the Shylock, who, for every mite of gold it gives, demands and receives in return a pound of human flesh, in the heart-blood, in the physical and mental suffering of the masses, in the loss of everything true and lovable—can

[2] To take one instance. A Reuter's telegram from America, where such accidents are almost of daily occurrence, gives the following details of a wrecked train: "One of the cars which was attached to a gravel train and which contained five Italian workmen, was thrown forward into the centre of the wreck, and the whole mass caught fire. Two

hardly pretend to deserve grateful or respectful recognition. The unconsciously prophetic *fin de siècle,* in short, is the long ago foreseen *fin de cycle;* when according to *Manjunâtha Sutra,* "Justice will have died, leaving as its successor blind Law, and as its Guru and guide—*Selfishness;* when wicked things and deeds will have to be regarded as meritorious, and holy actions as madness." Beliefs are dying out, divine life is mocked at; art and genius, truth and justice are daily sacrificed to the insatiable mammon of the age—money grubbing. The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immaculate on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with upturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotto Azzurra, at Capri, and what city park or Champs Elysées, rival Sorrento, "the wild garden of the world," the birth-place of Tasso? Ancient civilizations have never sacrificed Nature to speculations, but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilization could never produce even in dream. The sublime grandeur, the mournful gloom and majesty of the ruined temples of Paestum, that stand for ages like so many sentries over the sepulchre of the Past and the forlorn hope of the Future amid the mountain wilderness of Sorrento, have inspired more men of genius than the new civilization will ever produce. Give us the *banditti* who once infested these ruins, rather than the railroads that cut through the old Etruscan tombs; the first may take the purse and life of the few; the second are undermining the lives of the millions by poisoning with foul gases the sweet breath of the pure air. In ten years, by century the XXth, Southern France with its Nice and Cannes, and even Engadine, may hope to rival the London atmosphere with its fogs, thanks to the increase of population and changes of climate. We hear that Speculation is preparing a new iniquity against Nature: smoky, greasy, stench-breathing *funiculaires* (baby-railways) are being contemplated for some world-renowned mountains. They are preparing to creep

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of the men were killed outright and the remaining three were injured, pinioned in the wreckage. As the flames reached them their cries and groans were heartrending. Owing to the position of the car and the intense heat the rescuers were unable to reach them, and were compelled to watch them slowly burn to death. It is understood that all the victims leave families."

like so many loathsome, fire-vomiting reptiles over the immaculate body of the Jungfrau, and a railway-tunnel is to pierce the heart of the snow-capped Virgin mountain, the glory of Europe. And why not? Has not national speculation pulled down the priceless remains of the grand Temple of Neptune at Rome, to build over its colossal corpse and sculptured pillars the present Custom House?

Are we so wrong then, in maintaining that modern civilization with its Spirit of Speculation is the very *Genius of Destruction;* and as such, what better words can be addressed to it than this definition of Burke:

"A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors."

H.P.B.

THE INCALCULABLE ELEMENT

In the *Gita* the word *Daiva* is used where Krishna tells Arjuna the five factors for the accomplishment of all actions according to the Sankhya Doctrine. They are "the seats of action (body), the doer (Self), various kinds of instruments, various kinds of efforts, and the fifth *Daiva.* The implication is that over and above all the material objects, instruments and means which come into play in the doing of all acts, there is one incalculable element, viz., *Daiva.* No one translator has given the same word for its English equivalent: "Providence, Destiny, Unseen, Presiding Divinity," etc. are the words used in translating *Daiva.* It may be loosely translated as the Lord of Destiny. But what does Destiny mean? Some use it in the sense of conjunction of Known and Unknown causes beyond the control of men. Others mean by it predestination, that is, whatever is to happen has been determined by a divinity before it is done and cannot be changed by us. If the first sense of *Daiva* is that in everything that we do, there are certain unknown and incalculable factors which shape our course of events, it is a truth against which the doctrine of *Karmavada* can have no quarrel. The *Gita* accepts that proposition, and that is why it says that the consequences or fruits or rewards of our actions are not in our hands.

—H. V. DIVATIA

NOTES ON THE TAO TE KING

AS has already been intimated, the *Tao Te King,* even more than the *Bhagavad-Gita,* defies systematic study. The closest one can come to narrowing its content to a basic reference point is to correlate the essentials of Taoism with H.P.B.'s statement of the First Fundamental Proposition in *The Secret Doctrine.* For Lao Tze, whether he discusses Tao as a "moral principle," or the implications of reflection upon Tao in the field of law and government, is simply meditating upon the Oneness of all life. And this Oneness, for Lao Tze, is not only kinship among all men which humanist doctrine teaches, but "an immutable principle" upon which systematized speculation is unrewarding. The intent is to reach a plane of intuitive perception which affords a panoramic perspective on all systems of morality and philosophy—so that Lao Tze might be regarded both as "irreligious," and as a true mystic.

It is for these reasons that much more is known by the average scholar about Confucius than Lao Tze. Confucius, as a moralist, had definite things to say about definite situations. But always there have been those, even in the West, who find much greater profundity in the *Book of Tao* than in the sayings of Confucius—sensing, as have so many oriental scholars, that Lao Tze both begins before Confucius and reaches far beyond him. Lin Yutang, in his introduction to the Modern Library volume, *The Wisdom of Laotse,* suggests this point:

> While Confucius is more popularly known to the average man in the West, a small group of critics and scholars in this country, for some years now, have been strong admirers of Laotse and his extraordinary little volume. In fact, I may venture the opinion that among scholars who know the Orient, there are more devotees of Laotse than of Confucius, and the case is rare when a discerning reader does not fall under the affable charm of the book. Probably because of its small size, the *Book of Tao* is also the most translated of all Chinese texts, there being twelve translations in English and nine in German. For while good sense belongs to Confucius, wit and depth and brilliance belong to the Taoist sage, whose name has been aptly and affectionately translated as the "Old Boy."
>
> If any Chinese sage was distinguished for talking in proverbs, it was Laotse and not Confucius. Somehow Laotse's aphorisms communicate an excitement which Confucian humdrum good sense cannot.

> Confucian philosophy is a philosophy of social order, and order is seldom exciting; it deals with human relationships, and preoccupation with human relationships of the workaday world is apt to dull one's senses to the spiritual yearnings and imaginative flights of which the human soul is capable. Confucians worship culture and reason; Taoists reject them in favor of nature and intuition, and the one who rejects anything always seems to stand on a higher level and therefore always seems more attractive than the one who accepts it. Confucius was a positivist; Laotse a mystic. After a man has been a dutiful man and a good father and a good provider for the family, what about the mystery of the universe, the meaning of life and death, the quakings of the inner soul and that sad feeling of the wistful-minded that beyond the world of positive knowledge there is a realm of forces unseen, which we can feel but can never know?

In the first chapter of the *Tao Te King,* we find two brief paragraphs which express the essentials of all transcendental philosophy:

> The mightiest manifestations of active force flow solely from Tao. Tao in itself is vague, impalpable,—how impalpable, how vague! Yet within it there is Form. How vague, how impalpable! Yet within it there is Substance. How profound, how obscure! Yet within it there is a Vital Principle. This principle is the Quintessence of Reality, and out of it comes Truth.
>
> From of old until now, its name has never passed away. It watches over the beginning of all things. How do I know this about the beginning of things? Through Tao.

Lin Yutang, incidentally, is but one of many admirers of Lao Tse who recognize that the American transcendentalism of Emerson, Thoreau, and Bronson Alcott is fundamentally Taoist. Emerson, in particular, writes on all subjects from the perspectives suggested by the two paragraphs just quoted. Emerson saw that the quintessence of reality is always "incalculable"—that is, there is always a higher perception to be striven for, no matter what heights of enlightenment have presumably been attained. In Emerson's essay on "Circles" he expresses this idea beautifully when he writes that "our life is an apprenticeship to the truth, that around every circle another can be drawn; that there is no end in nature, but every end is a beginning; that there is always another dawn risen on midnoon, and under every deep a lower deep opens." When Emerson later remarks that "there are no fixtures in nature—the universe is fluid and volatile," he is but repeating the first proposition of the *Tao Te King* and conveying the message of H. P. Blavatsky's classic article, "What is Truth?" Here we have a point

of view which at once makes the attainment of absolute truth by mortal man an impossibility, and from this we derive protection against the extravagant claims of religions.

To continue with Emerson for a moment, who is bold enough to philosophize about the "ultimates," yet wise enough not to confine or define them: One *can* think about the existence of an absolute principle and ponder the implications, even though he *cannot* attain an intellectual grasp of the Absolute itself. Here is an initial paradox: man, as a being of self-conscious mind, *must think,* but it is his blessing as well as his fate that he must continually transcend the thought of yesterday. Emerson writes:

> Beware when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end. The key to every man is his thought. Sturdy and defying though he look, he has a helm which he obeys, which is, the idea after which all his facts are classified. He can only be reformed by showing him a new idea which commands his own. The life of man is a self-evolving circle, which, from a ring imperceptibly small, rushes on all sides outwards to new and larger circles, and that without end. The extent to which this generation of circles, wheel without wheel, will go, depends on the force or truth of the individual soul. For, it is the inert effort of each thought having formed itself into a circular wave of circumstance, as, for instance, an empire, rules of an art, a local usage, a religious rite, to heap itself on that ridge, and to solidify, and hem in the life. But if the soul is quick and strong, it bursts over that boundary on all sides, and expands another orbit on the great deep, which also runs up into a high wave, with attempt again to stop and to bind. But the heart refuses to be imprisoned; in its first and narrowest pulses, it already tends outward with a vast force, and to immense and innumerable expansions.
>
> Every ultimate fact is only the first of a new series. Every general law only a particular fact of some more general law presently to disclose itself. There is no outside, no enclosing wall, no circumference to us. The man finishes his story,—how good! how final! how it puts a new face on all things! He fills the sky. Lo, on the other side, rises also a man, and draws a circle around the circle we had just pronounced the outline of the sphere.

This beautiful essay of Emerson's is clearly pure Theosophy, and it derives from that sort of self-discovered inspiration which reflection upon the "over-soul" enjoins. Emerson found much of his "Taoist perspective" in the *Bhagavad-Gita,* and here we come to the first of

many opportunities to correlate the *Gita* and the book of *Tao.* Take, for example, the following verses from the *Tao Te King*:

> All-pervading is the Great Tao. It can be at once on the right hand and on the left. All things depend on it for life, and it rejects them not. Its task accomplished, it takes no credit. It loves and nourishes all things, but does not act as master. It is ever free from desire. We may call it small. All things return to it, yet it does not act as master. We may call it great.
>
> Tao lies hid and cannot be named, yet it has the power of transmuting and perfecting all things.
>
> Tao produced Unity; Unity produced Duality; Duality produced Trinity; and Trinity produced all existing objects. These myriad objects leave darkness behind them and embrace the light, being harmonised by the breath of Vacancy.
>
> Tao produces all things; its Virtue nourishes them; its Nature gives them form; its Force perfects them.

Turning to passages occurring in Chapters nine and ten of the *Gita,* we discover the same account of that absolute principle which pervades and energizes all forms but which is not contained by them:

> All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them.
>
> The deluded despise me in human form, being unacquainted with my real nature as Lord of all things. They are of vain hopes, deluded in action, in reason and in knowledge, inclining to demoniac and deceitful principles. But those great of soul, partaking of the godlike nature, knowing me to be the imperishable principle of all things, worship me, diverted to nothing else.
>
> I am the origin of all; all things proceed from me; believing me to be thus, the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me . . .

So, before the student proceeds to think about Lao Tse's many lesser paradoxes, it is well to understand that all these are but reflections of the greatest paradox of all—the fact that man wins true individuality only to the extent that he is willing to relinquish his definitions of self, to see that beyond his personality, beyond any values which he may attain, is "the Tao."

PRECOCIOUS MINDS

. . . they are as sick that surfeit with
too much, as they that starve with nothing
—SHAKESPEARE

NO sooner had H. P. Blavatsky's *Secret Doctrine* been published than many of the minds attracted thereto raised the cry for "more." Whether from intellectual curiosity, or the insatiable cravings of the unregulated principle of desire, human beings in general seem to be incapable of knowing when they have enough. Not only do we overeat of physical food, we are also inclined to gorge ourselves mentally as well. Unless diagnoses are false, the intellectual portion of the race is suffering from a severe case of mental indigestion. It is not possible, as every sensible person well knows, to indulge to excess in the highly seasoned foods of the kitchen and avoid indigestion. How can we hope to assimilate even the "good" literature that we read without a great deal more thought-mastication than usually takes place? Men of intellect, in some respects, are a great deal like cattle: let loose in fields of green forage, they are apt to overeat until they bloat themselves!

In the tenth chapter of the *Bhagavad-Gita,* Arjuna requested Krishna: "Tell me *in full* thine own powers and forms of manifestation." The Teacher responded by enumerating *in part* the universal divine perfections as seen to exist throughout Nature, but warned that these are only "by way of example." He then asked: "But what, O Arjuna, hast thou to do with so much knowledge as this?" Not until the eye of spirit was opened in him did the impulsive son of Pritha understand the real importance of the question. Not until he realized how confusing too much knowledge or head-learning can be, did he content himself with the milder shape of his Teacher, the humbler teachings appropriate to the workaday world in which he lived. Lieh Tzu, the great Chinese pupil-teacher of the fourth century B.C., tells how he, at one time, was likewise infatuated with all manner of knowledge about mystery. It was only with the help of his teacher that he finally "stood convinced that he had not yet learnt the real doctrine and so set to work in earnest, and for three years did not leave his home. He did cooking for his wife; he fed the pigs just as if he were feeding men. He discarded the artificial and reverted to the Natural."

Almost without exception, the men of our race desire more of everything than they can possibly use—of wealth, land, teaching, freedom. So busy is *lower Manas* with acquiring more than it needs that it fails to use wisely what it already has. So devoted do we become to freedom *in the abstract,* for example, that we fail to make good use of the relative freedom which we already possess. If unable to appreciate and wisely use the freedom we now have, how would we possibly know what to do with our time and energies if all limitations were removed? Water is good, but too much of it may drown a person; sunshine supplies health-giving warmth, but taken in excess it kills; food is excellent, but more than enough creates disease; freedom is essential to all true growth and expansion, but so are the limitations that hold us in check and provide challenges for putting one's freedom to use. Evidently, there is too much reading and head-learning in the world, and too little thought and application; too much abstraction and day-dreaming, and too little hard work and assimilation.

> . . . though "general *abstract* truth is the most precious of all blessings" for many of us, as it was for Rousseau, we have, meanwhile, to be satisfied with relative truths . . . As for absolute truth, most of us are as incapable of seeing it as of reaching the moon on a bicycle. (H. P. Blavatsky.)

In a relative world, with relative human beings of varying degrees of intelligence, relative truth is all that we are permitted to know. A wise and most practical philosophy for men in civilized lands might be utterly worthless to the South Sea Islander. By the same token, the highest system of thought we are capable of conceiving might appear but as a caricature in the eyes of an Adept. The races, nations, and tribes of this earth are not all at the same stage of spiritual and mental development. And one phase of the work of Masters is to understand the needs of a race at any given point in its evolution, to formulate a teaching appropriate to that time and circumstance, and to put into its hands just what is needed—and no more.

The present-day Message of Theosophy is perhaps the broadest the world has ever known. Likened to an ocean of knowledge, it is said to be so deep in its deepest parts it gives the greatest minds their fullest scope, yet shallow enough at its shores, it will not overwhelm the understanding of a child. Yet, the ever-present danger of any ocean is that ambitious swimmers are often tempted to go in over their heads, —to attempt to control the Akasa or the Astral Light before they have

learned to control their emotions, to probe the mysteries of the Logoi and the Lipika before they have gained even a fair comprehension of the Three Fundamental Propositions; in short, to become Occultists before they have assimilated the basic principles of brotherhood, ethics, and morality.

Some individuals, evidently, can be satisfied with nothing short of the eternal, as though a prize so grand can be obtained just for the asking! "Absolute truth," says H. P. Blavatsky, "is the *symbol of Eternity,* and no *finite* mind can ever grasp the eternal, hence, no truth in its fullness can ever dawn upon it." Yet, in the words of the same Teacher, "there still are, even on this silly, ever-whirling little globe of ours, some things that are not even dreamt of in Western philosophy." The relative truths which impatient seekers so much despise and imagine to be unworthy of effort, if only they could realize it, are as real as they themselves (as personalities) are real—and are *workable* within the sphere to which they belong. The confusion most students experience in their efforts toward balance and toward the acquirement of a workable philosophy is that they mix up their *relativities.* As fourth or fifth Race Egos, who should be studying Reincarnation, Karma, and Brotherhood, we become infatuated with the sixth and seventh Race mysteries of magic and occultism. Almost daily, we overstep the limits of duty, good judgment, and necessity, and thus burden our minds with material utterly unfit for use.

Each individual soul, therefore, is challenged to determine what is his place and relationship in the great chain, to discover what portion of the common knowledge is appropriate to himself—and to assimilate that. For to aspire to more than can be assimilated or used is to violate both the intellectual and spiritual laws of economy. Have we ever wondered why it is that some of the wisest and most wholesome men and women of our race are oftentimes found among the unlettered, so-called? Might it not be because these individuals know when they have enough, that unconsciously to themselves perhaps they have discovered their place and position in the great *relativity?* Might it not be because they content themselves with a measure of knowledge appropriate to their present needs, to their own particular sphere and station in life?

DIVINE PROVIDENCE

ONE of the strongest arguments put forward by sectarians in favor of the personal-God idea is the innate feeling, inherent in almost all men, of *Divine Providence,* the feeling that there is a power, or an intelligence, far beyond that of ordinary man, through which the events of life are influenced either for good or ill. Few individuals stop to consider that though the *feeling* of Providence may be perfectly real and true, the *idea* of an extra-cosmic Being through whom it works may very well be false. "The longer I live," said one thoughtful observer, "the more faith I have in Providence, and the less faith in my interpretation of Providence."

All man's basic intuitions—those regarding Deity, justice, salvation, divine providence, immortality, etc.—would seem to be founded upon reality. But the imperfect mental images with which these feelings are overlaid are hardly to be trusted. The intuitive perceptions, pertaining to the heart, are universally perceived, and serve to remind men of their brotherhood as souls. The mental images, expressions of the personal brain-mind, vary with time, place and circumstance, and serve not to unite but to divide mankind into warring camps of religious sects and creeds. Priestcraft, unfortunately, has succeeded in betraying human beings into the belief that to question their imperfect mental images is to sin against the sacredness and reality of their heart-felt intuitions. As though sincere questioning could ever be a sin! "Ask," says Jesus in his sermon on the Mount, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." In spite of this wise counsel, Theosophists are constantly under the necessity of assuring Christians that the comparative study of the world's great religions, philosophies and sciences (the Second Object of the present Theosophical Movement) will never in any way injure or debase their fundamental intuitive beliefs; but rather, as H. P. Blavatsky has declared, "Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life."

The theosophical approach to the question of Divine Providence, as to all great philosophical problems, is that of the old Hermetists: "As above, so below," which, in turn, is but the ancient Egyptian counterpart of Plato's well-known admonition to begin all calculations with

universals. Adhering continuously to this same high view, one should proceed to analyze *particulars,* or the "below," in the light of the position assumed. For only so, it was held, could the ocean of detail be brought into focus, and the ever-increasing complexities of life be resolved. The successes men experience in their calculations are due no doubt to this very process, to the light shed by the occasional glimpses they may have of the Whole. That the arc of vision is not further extended, that we do not succeed in seeing still more clearly, is because the position assumed has not yet been made permanent. For it is only when the consciousness of universals, once gained, is persistently and consistently maintained, that full and accurate knowledge of any great truth can be perceived.

The Universal of which Divine Providence is the *particular* subject under consideration, is the OVER-SOUL. The Universal Over-Soul, besides being an aspect of the Unknown Root, is the synthesizing unity of all souls concerned in the specific period of evolution to which our Solar System belongs. Basically, there exists only the One Universal Soul, all lesser souls, so-called—extending all the way from Archangels, Dhyanis, and Hierarchies, down to devas and spirits—being but rays, or aspects, of the One. It is the one Monad and the many monads of Pythagoras; the one Wheel and the countless smaller wheels that go to make up the clock. It would not be correct, however, according to esoteric philosophy, to view the Over-Soul as in any sense a personal God. For on that plane and in that relation there exists no element whatsoever of separateness, no consciousness of personality. It is not a *Being,* but a collectivity of beings—a dynamic living Organism, rather, with vitality, blood, and nerves (or with what correspond to these) connecting each part with every other part, and synthesizing the whole into a divine, harmonious economy. The manifold powers and functions of the Over-Soul serve to explain, say the Adepts, almost all the mysteries, both macrocosmical and microcosmical, by which science and religion are hopelessly confounded.

Three classes of Monads, it is held, comprise the Over-Soul: the subhuman, or the creatures; the human, or men on earth; and the superhuman, or divine. In neither the highest nor the lowest class does there exist any sense of feeling of separateness from the Over-Soul, hence, no personal desire. Only in the human Monad does the "Great Heresy" of separateness reign supreme, deluding the individual units in the hierarchy into believing that God is something outside themselves, and

that the good of one unit may be gained at the expense of another. Product of the unawakened mind, the "Heresy" is destined in time to disappear, to give way ultimately to an awakened perception of the oneness of all life under Law. Until the awakening comes, however, men will continue to pray instead of act, and failing to see the causes behind the effects they experience, will attribute those effects to the interposition of gods, special providences, fates, the benign or hostile influences of the stars—all outside and beyond control of their conscious Will.

Divine Providence, in the minds of most people, implies a succession of events, either for good or ill, according to the arbitrary will of a personal God. Theosophically defined, it is a manifestation of the impersonal Law of Karma, acting through the divine economy inherent in the Over-Soul.

> An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer—aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been fully readjusted. (*The Secret Doctrine*)

Divine Providence therefore implies, first and foremost, the operation of Law, the spontaneous care and guardianship, if we take care not to anthropomorphize the idea, of the Universal Over-Soul over the whole organism and each of its parts. How does it happen, for example, that after a great war, when millions of men have been killed, the birth of males far exceeds that of females? How explain the fact that the temperature of earth, that wind, rain and storm, are kept within the limits requisite for human life upon earth? How account for any of the natural phenomena of life, showing unmistakable evidences of design, except that there be a plan—a plan imbued with the wisdom and intelligence of the Whole?

It is an old saying that cobwebs on the grass before breakfast prophesy that the weather will clear. Honey-bees building their hives high above ground betoken deep snow, while heavy shucks around the ear of corn portend a cold winter ahead. How do the spider, the bee, and the corn know? By what intelligence do migrating birds, when Spring is late in Canada and the United States, know enough to delay their departure, sometimes for as long as a month, from South

America? Reasoning from particulars to universals, on the basis of the lower brain-mind, or even from the point of view of a personal God who is supposed to be everywhere and know everything, the mystery seems unsolvable. But viewed from above, from the position of the all-encompassing Over-Soul, where all beings in essence are one, might it not be that the same hidden causes that determine the weather are felt likewise by the spider, the bee, the bird, and the corn? Just as the red and white corpuscles, according to need, rush in increased numbers to an injured part of the human body, no matter where the injury may be, so a similar organic reaction proceeds in the greater organism called the Universal Over-Soul.

"The radical unity of the ultimate essence of each constituent part of compounds in Nature . . . this," says H. P. Blavatsky, "is the one fundamental law in Occult Science." If men could only throw off the yoke of separateness, and thoroughly imbue themselves with the feeling of brotherhood for all life, the great wheel of reciprocity would turn once more in unison, and poverty, fear and want would cease. It was the Divine Providence of Karma, the power and potency of the Over-Soul, that Jesus evidently had in mind when he spoke of the fowls of the air and the lilies of the field, how they are fed, clothed, and protected by the heavenly Father. And if this be so of the lower orders of Nature, Jesus asks, why should it not be much more so of man?

Tacit in this parable, explicit in the teachings of Theosophy, is recognition of the fact that to be under the protection of Karma as "Divine Providence," a man must *feel* himself to be an integral part of Great Nature, conscious of his oneness with the Whole. Otherwise, he automatically places himself in a position in which he will be reacted upon by Karma as "Nemesis." Divine Providence is not a thing or force outside ourselves; it *is* ourselves.

> "Man can neither propitiate nor command the *Devas,*" it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as "One of Us." Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim, or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over and protect him in every particular. (*The Secret Doctrine*)

YOUTH-COMPANIONS ASK—AND ANSWER

COULD more be said about a possible academic interest in the concepts of reincarnation and karma? The writings of Prof. Ducasse were cited in regard to this subject in last month's question, and mention has been made of his defense of these doctrines in Lookout.

Dr. Ducasse, professor of philosophy at Brown University, has many times discussed the ideas of reincarnation and karma favorably. His contributions are of signal importance to the academic world because of his capacity for impartial, balanced treatment; he employs strictly logical methods.

In a Foerster Lecture quoted at length in *Manas* (April 25, 1956), Prof. Ducasse says, "The roots of this craving [for continued existence] are certain desires which death appears to frustrate." He goes on to list them as follows: reunion with persons dearly loved, another chance at happiness (if the present life has been wretched), further opportunity to grow in ability, knowledge or character, to go on counting for something in the affairs of men, and to make possible the redressing of the many injustices of this life. He describes some of the forms a life after death might conceivably take—the Spiritualist's "other world," etc.—and in effect rules them out because they don't really provide opportunities for fulfillment of these desires. He suggests that of the various conceptions of survival, reincarnation is the most concrete. "If survival is a fact, then the most plausible form it might take would be rebirth on earth. . . . Because what it supposes is so like the life we know, it can be imagined most clearly." A life like the one we know provides a situation suited to the attainment of the specific desires he stated before.

Dr. Ducasse enumerates some common objections to reincarnation and shows himself familiar with most of the traditional arguments in its favor. Of the objection that since we have no recollection of having lived before, reincarnation would in effect be the birth of another person each time he says:

> If absence of memory of having existed at a certain time proved that we did not exist at that time, it would prove far too much. It would prove that we did not exist during the first few years of our

> present life; nor on most of the days since then. . . . and yet we have very good external reasons to believe that we have existed continuously since the time of our birth. Lack of memory of lives earlier than our present one is therefore no evidence that we cannot have lived before.

Dr. Ducasse further suggests that although a new-born infant has no memory of any kind of existence, the possibility that if "memory of earlier lives is regained during the interval between incarnate lives, or at the end of the series in incarnations (if it has an end), then this would provide an intelligible sense (in terms of memories) for the statement that several incarnate lives are lives of one individual." He maintains that the occasional allegedly verified testimony of recollection of previous lives is directly relevant to the question of rebirth, and since it is the only possible empirical evidence of it, should be considered in an unprejudiced manner.

The belief in survival, as Prof. Ducasse earlier mentioned, has for one of its roots the desire that the wrongs inflicted should at some time be redressed. Here he suggests a philosophical kind of justice, or Karma—something better than mechanical retribution, citing an example that may be observed within one life. The possession of a handicapping physical injury may lead one to develop more significant capacities latent in him; whereas, as a result of inflicting an injury on another, a very impatient man may be forced into a situation which requires infinite patience. This method of learning could as naturally occur between this life and subsequent reincarnations as within one lifetime, he concludes. He develops this theory in a very meaningful paragraph:

> The circumstances and endowments of an individual in a subsequent life on earth could, however, be thought of, not as rewards or punishments, but as natural and quite automatic consequences of his conduct and experiences in preceding lives. This would mean that even without the least realization by the individual that they are consequences, they could yet be of the very kinds suited to quicken or foster in him, for example, patience, or courage, or kindness, or reflectiveness, or veracity, or initiative, or whatever other virtues of heart, head, or spirit he happened to lack—and the lack of which was what, in some purely automatic way, had caused his rebirth now to be in a setup more or less conducive to their acquisition. That a given mathematical problem is *hard* is not a punishment for a student's lack of mathematical skill, but simply a consequence of the lack; and to have to solve a problem hard for him is the very thing he needs if he is to develop the skill he does not yet possess. The case might

> well be similar where the personal problems of the individual's life on earth are concerned. Then, as already suggested, this earth, viewed in cosmic rather than myopic perspective, would be for man essentially a school.

At the conclusion of this discussion, Dr. Ducasse adds an outstanding example of his careful reasoning and unwillingness to be other than exacting: "Thus," he says, "whether or not survival as plurality of lives is a fact, it is at least coherently thinkable and not incompatible with any facts empirically known to us today." He finds the implications of this theory vital, and he feels that it puts present life on earth in the most significant perspective.

Many person's first contact with the Lodge is often through an individual connected with it. How much responsibility does the "contact" have for impressions as to the nature of Theosophy formed on the basis of his own personal conduct?

Since Theosophy is not primarily concerned with particular formulations of moral standards, one should first ask himself what essentially is Theosophy and/or what was the basis of the original Theosophical Society. Theosophy is many things, but basically and primarily it is an attitude of mind and requires the inquirer or student to be genuinely interested in ideas—so much so that he will either examine or cleave to the significance of an idea regardless of the personality of the transmitter.

It is a basic truth that one cannot "judge" an act or another's conduct just from that which can be observed. Only the very few lead *completely* exemplary lives; most people are unconsciously caught in their web of karma. A student of Theosophy is in a position which allows him to become more aware of the nature of his entanglements; he may then consciously take a hand in redirecting and reconstituting his life. It could be said that a "contact," if he considers himself a student of Theosophy, has opportunity to re-evaluate his conception of justice, his eagerness to investigate and entertain new ideas, every time he meets an inquirer into Theosophy. He is responsible for the atmosphere he creates, the level of ideas he entertains, and the extent to which he has incarnated into the attitude of the original basis of the T.S. He might, incidentally, help the inquirer to realize that Theosophy is for *everyone*—whatever their faults or inconsistencies.

THEOSOPHY AND SCIENTIFIC DISCOVERY

KNOWLEDGE is man's greatest inheritance; why, then, should he not attempt to reach it by every possible road? The laboratory is not the only ground for experiment; *science,* we must remember, is derived from *sciens,* present participle of scire, "to know,"—its origin is similar to that of the word "discern," "to ken." Science does not therefore deal only with matter, no, not even its subtlest and obscurest forms. Such an idea is born merely of the idle spirit of the age. Science is a word which covers all forms of knowledge. It is exceedingly interesting to hear what chemists discover, and to see them finding their way through the densities of matter to its finer forms; but there are other kinds of knowledge than this, and it is not everyone who restricts his (strictly scientific) desire for knowledge to experiments which are capable of being tested by the physical senses.

The most absolute and universal laws of natural and physical life, as understood by the scientist, will pass away when the life of this universe has passed away, and only its soul is left in the silence. What then will be the value of the knowledge of its laws acquired by industry and observation? Let no reader or critic imagine that this is intended to depreciate or disparage acquired knowledge, or the work of scientists. On the contrary, scientific men are pioneers of modern thought. The days of literature and of art, when poets and sculptors saw the divine light, and put it into their own great language—these days lie buried in the long past with the ante-Phidian sculptures and the pre-Homeric poets. The mysteries no longer rule the world of thought and beauty; human life is the governing power, not that which lies beyond it. But scientific workers are progressing, not so much by their own will as by sheer force of circumstances, towards the far line which divides things interpretable from things uninterpretable. Every fresh discovery drives them a step onward.

But intuitive knowledge is an entirely different thing. It is not acquired in any way, but is, so to speak, a faculty of the soul; not the animal soul, that which becomes a ghost after death, when lust or liking

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NOTE.—This article is a collation from standard Theosophical books and from unsigned articles in THEOSOPHY.

or the memory of ill-deeds holds it to the neighborhood of human beings, but the divine soul which animates all the external forms of the individualized being.

Don't say that science is all wrong and that men of science are materialists. Huxley has done us good service; he has but lately admitted consciousness to be a third factor in the universe, not a part of force and matter; and Spencer has many a good thing in his works. Besides, the truth is to be found in a union of science with occultism.

Our debt to science is very great. It has levelled the barriers and made freedom of thought a possibility. Science is our friend, for without its progress you would now, at the order of the bigot, all be in the common jail. It has combated the strength and cut the claws of bigoted churches. And even those iconoclasts, such as Robert Ingersoll, who often violate the sentiment and ideals of many good men, have helped in this progress, for they have done the tearing down which must precede the building up. It is our place to supply the new structure.

Modern, physical, mental and psychological sciences, have as yet but scratched the surface of that which they are engaged in examining. Physical science confessedly is empiric, knowing but the very outposts of the laws of nature; and our psychology is in a worse state. Experiment and induction will confer a great deal of knowledge about the inferior nature of God and along that path the science of the modern West is treading, but before knowing the occult, hidden, intangible realms and forces—often called spiritual, but not so in fact—the inner astral senses and powers have to be developed and used. This development is not to be forced, as one would construct a machine for performing some operation, but will come in its own time as all our senses and powers have come. It is true that a good many are trying to force the process, but at last they will discover that human evolution is universal and not particular; one cannot go very far beyond his race before the time.

The impassable gulf between mind and matter discovered by modern science is a logical result of the present methods of so-called scientific investigation. These methods are analytical and hypothetical, and the results arrived at are necessarily tentative and incomplete. Even the so-called "Synthetic Philosophy" of Spencer is, at best, an effort to grasp the entire method and modulus of nature within one of its processes only. The aim is at synthesis, but it can hardly deserve the name of philosophy, for it is purely speculative and hypothetical. It is as though

the psychologist undertook to study the function of respiration in man through the single process of expiration, ignoring the fact that every expiratory act must be supplemented by inspiration or respiration cease altogether.

Taking, therefore, the facts of experience derived from the phenomena of nature and viewing both cosmic and organic processes purely from their objective side, the "missing links," "impassable gulfs," and "unthinkable gaps" occur constantly. Not so in Occult Science. So far as the science of occultism is concerned, it is both experimental and analytical, but it acknowledges no "missing links," "impassable gulfs," or "unthinkable gaps," because it finds none. Back of occult science there lies a complete and all-embracing Philosophy. This philosophy is not simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much; but it is *synthesis* itself. It regards Nature as one complete whole, and so the student of occultism may stand at either point of observation. He may from the stand-point of Nature's wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation. The modern scientist may do this incidentally or empirically, but the occultist does it systematically and habitually, and hence philosophically. The modern scientist is confessedly and boastfully *agnostic*. The occultist is reverently and progressively gnostic.

If one or two generalizations deduced as logical or mathematical necessities from the phenomena of physics and chemistry have been able to work such revolutions in the old chemistry, what may we not expect from a complete synthesis that shall grasp universals by a law that compasses the whole domain of matter? And yet this complete synthesis has been in the possession of the true occultist for ages. Glimpses of this philosophy have been sufficient to give minds like Kepler, Descartes, Leibnitz, Kent, Schopenhauer, and, lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While, at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed.

It may be humiliating to "Modern Exact Science" and repugnant to

the whole of Christendom to have to admit that the Pagans whom they have despised, and the "Heathen Scriptures" they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing these old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claims or discussion of these ancient doctrines is met with contempt and scorn. The record has, however, been at least outlined and presented to the world. As the authors of the *Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in the hands of a few

individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. What matter, therefore, if the ignorant shall scout its very existence, or treat it with ridicule and contempt? Those who know of its existence and who have learned something of its scope and nature can, in their turn, afford to smile, but with pity and sorrow at the willing bondage to ignorance and misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

There have been many *philosophizers* in modern times, but there can be but one philosophy, one synthesis of the *whole* of Eternal Nature. With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine*. The writings of Plato are carefully veiled in the symbol language of initiation. The *Secret Doctrine,* coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject from the stand-point of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of Science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law* of cycles that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine.

We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the "New Philosophy." H. P. Blavatsky's *Secret Doctrine* is a store-house of scientific facts, but this is not its chief

value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless under-tone of the deep sea, and seems to view our Earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in *The Secret Doctrine.* Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reincarnated.

The Secret Doctrine asserts that a system, known as the Wisdom Religion, the work of generations of adepts and seers, the sacred heirloom of pre-historic times—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untrodden paths of discovery.

The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kali-yuga; and between this time [1888] and

1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.

Occult philosophy divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward the dawn of the Sixth-Race mankind. For once out of the safe custody of their legitimate heirs and keepers, those mysteries cease to be occult: they fall into the public domain and have to run the risk of becoming in the hands of the selfish—of the Cains of the human race—curses more often than blessings. Nevertheless, whenever such individuals as the discoverer of *Etheric Force*—John Worrell Keely—men with peculiar psychic and mental capacities are born, they are generally and more frequently helped than allowed to go unassisted; groping on their way, though, if left to their own resources, falling very soon victims to martydom and unscrupulous speculators. Only they are helped *on the condition that they should not become, whether consciously or unconsciously, an additional peril to their age: a danger to the poor,* now offered in daily holocaust by the less wealthy to the very wealthy.

Great is the self-satisfaction of modern science, and unexampled its achievements. Pre-Christian and medieval philosophers may have left a few landmarks over unexplored mines: but the discovery of all the gold and priceless jewels is due to the patient labours of the modern scholar. And thus they declare that the genuine, real knowledge of the nature of the Kosmos and of man is all of recent growth. The luxuriant modern plant has sprung from the dead weeds of ancient superstitions.

Such, however, is not the view of the students of Theosophy. And they say that it is not sufficient to speak contemptuously of "the untenable conceptions of an uncultivated past," as Mr. Tyndall and others have done, to hide the intellectual quarries out of which the reputations of so many modern philosophers and scientists have been hewn. How many of our distinguished scientists have derived honour and credit by merely dressing up the ideas of those old philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say.

The extraordinary characters who now and again appear in western civilization, such as St. Germain, Jacob Boehme, Cagliostro, Paracelsus, Mesmer, Count St. Martin, and Madame H. P. Blavatsky, are agents

for the doing of the work of the Great Lodge at the proper time. It is true they are generally reviled and classed as impostors—though no one can find out why they are when they generally confer benefits and lay down propositions or make discoveries of great value to science after they have died.

Men talk learnedly of the discoveries of science, of the progress of science, as though there were any such thing as science. Science is, at best, man's *idea* of nature, what it is, and how it works; what makes the wheels go round. But Nature itself is another thing entirely. The greatest revelation of so-called science, to the greatest of its advocates and followers is the revelation of his own ignorance, how little, after all his searching, he really knows. If so-called civilized man were at one stroke swept from the earth, how long would science remain? There would indeed remain Nature and her laws, which to a new race of men would appear to be a very different thing indeed from what it seems to us. There might, however, arise a new science as different from ours as the habits, thoughts, and occupations of the Orient now differ from the Occident.

It is true that what we call the Force of Gravitation would still exist, and its laws and relations, whatever they really are, would remain unchanged; but the new race would call this law by a different name, representative of different ideas, of greater or lesser discoveries, of more or less knowledge, and yet this knowledge, unlike our own boasted science, would still be a phantasm, as compared with "the thing itself," viz., Nature. That which is called science to-day is a very different thing from what it was yesterday, or what it will be to-morrow. A few facts have indeed been verified and recorded, and a few laws have been approximately formulated; but all this is subject to revision or even reversion to-morrow. Give to so-called science the largest extent and most liberal meaning claimed for it, and still it has no existence outside of man. It in no sense stands for Nature, but is, at best, Nature reflected in the beclouded and contradictory mind of man. Nature deals with realities; man with shadows and phantasms.

(*To be concluded*)

ON THE LOOKOUT

Science in Review

In the New York *Times* for Jan. 20, a column by William L. Laurence begins:

> The department of Physics of Columbia University announced last week what it described as "the most important development in physics in the past ten years," a development which, indeed, may lead to the removal of at least two, and possibly three, of the seemingly insurmountable obstacles that have stood in the way of man's efforts to probe into the mysteries of the fundamental structure and constitution of the cosmos.
>
> In his attempts to push back the frontiers of knowledge about the structure of the universe—about the fundamental building blocks of which it is constituted and the enormous forces that hold them together—man has devised gigantic machines, named particle accelerators, for penetrating as deeply as possible into the very "heartland of matter," the nuclei of the atoms.

Sub-Atomic Bullets

One machine, the cosmotron, accelerates protons, the nuclei of hydrogen atoms, and hurls them with an energy of three billion volts at larger atoms. Another, the bevatron at the University of California, "hurls sub-atomic bullets at energies of six-billion volts." Mr. Laurence continues:

> When fired with such enormous energies, corresponding to speeds approximating the speed of light (186,000 miles per second), the sub-atomic bullets serve the same function as that of light in an optical microscope, making it possible to "see" inside the nucleus of an atom, which has a diameter of about one-tenth of a trillionth of an inch. With such a "cosmic microscope," as it were, inquisitive man naturally expected to gain a more profound understanding of the universe within the atom and of the vast cosmos as a whole made up of atoms, which, in turn, are made up of still smaller fundamental building blocks, known as "elementary particles." Much to his dismay, however, he found himself lost instead in an unsuspected "atomic jungle" of strange, unpredictable sub-atomic "creatures" that have completely upset his formerly neat concepts of an orderly, well-behaved universe, obeying a set of simple, universal laws.

Nature's Fundamental Paradox

"The principal immediate goal that these 'cosmic microscopes' were designed to achieve," says Mr. Laurence, "was an explanation of the

fundamental paradox of the existence of the cosmos, which, according to the basic laws of electrical attraction and repulsion governing the everyday forces of this world of ours, has no business to exist at all. For, as every student of physics knows"—

> Unlike charges attract, whereas like charges repel one another. Hence, since the nuclei of all but one of the atoms that make up the material universe consist of more positively charged protons they should repel each with tremendous force. This would mean that only the nucleus of the single-proton hydrogen atom had any business to exist at all, while the rest of the material universe could never even have come into being, let alone exist, as it has, for billions of years without disintegrating into one vast cloud of hydrogen gas.

Nuclear Energy

"Since, however, the universe did come into being and *continues* to exist," says Mr. Laurence "despite these tremendous repulsive forces that constantly tend to destroy it, it became obvious that there existed inside the nuclei of all atoms a cosmic force millions of times greater than the electrical repulsive forces that tend to disrupt them. . . . This force, discovered less than fifty years ago, ushered in the atomic, or Nuclear Age. . . . Yet, the fundamental mystery of the nature of the nuclear force and how nature uses this force to hold the nuclei together, still remained the most profound of mysteries." He continues:

> In 1935 a Japanese physicist suggested that nature uses a specific particle, of a mass intermediate between the electron and the proton, as the "cosmic cement." Some two years later this very particle, named the meson, was discovered in the cosmic rays that bombard the earth from outer space.

Meson, a Son of Fohat?

Mr. Laurence asks: "How did the meson perform its cosmic mission? What was the secret of its power that made the very existence of the universe and everything in it possible?" *The Secret Doctrine* suggests where answers may be found:

> "Fohat hardens and scatters the seven brothers"; which means that the primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness. (*S.D.* I, 76.) Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine. (*Ibid.*, 109.) Fohat is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies. . . . (*Ibid.*, 111.)

A Nuclear Jungle

After the discovery of the meson, and more especially after physicists at the University of California had succeeded in creating mesons in relatively "enormous" amounts, things looked "highly promising." The accelerators, however, which came into existence five years ago changed the picture. *Then,* says Mr. Laurence:

> Instead of producing well-behaved "cosmic cement" particles, out came a whole slew of strange "beasts," emerging apparently from the nuclei of atoms, from which they had been driven by the multi-billion-volt sub-atomic bullets. By the all-penetrating "light" produced by these giant accelerators, the amazed physicists saw a veritable nuclear "jungle," inhabited by more than a score of sub-atomic creatures that could not be fitted into any of the known categories of the physical universe.

Atomic Jungle Beasts Defy Law

> The principal roadblock that stood in the way of fitting these "atomic jungle beasts" into the scheme of an orderly world was their insulting defiance of a principle universally accepted as a basic law of nature, known as the "Principle of Conservation of Parity," according to which space possessed the property of a well-balanced symmetry, each object in existence being balanced with a corresponding mirror image that obeyed the same laws of nature. This principle, formulated some thirty years ago, was found to hold true for all observed phenomena so that it was accepted as an inviolate law of nature, as deeply rooted in the scheme of things as is the Law of Conservation of Energy. So convinced were the physicists of the universal validity of the parity principle that they tried to make all observations fit it, never questioning that there may be realms of nature in which it did not hold.

Nature Defies Man-Made Laws

Just as the refusal of certain heavenly bodies—notably the tails of comets—to obey the Law of Gravitation caused that "inviolable law" to be questioned, now the behavior of sub-atomic particles brings the parity principle into question.

Harold M. Schmeck, Jr., describes in the New York *Times* for Jan. 16 how two theoretical physicists, Dr. Tsung Lee of Columbia and Dr. Chen Yang of Princeton, set up experiments designed to answer, "Is Parity Conserved in Weak Interactions?" Of the results of these experiments, which upset the principle of parity, Dr. I. I. Rabi, of Columbia, says: "In a certain sense, a rather complete theoretical structure has

been shattered at the base and we are not sure how the pieces will be put together."

Two of the most sacred laws of Physics, we see, are due to mistakenly judging on "appearance"; for, as Mr. Schmeck remarks:

> One scientist said that nuclear physics, in a sense, had been battering at a closed door for years only to find that it is not a door at all but a likeness of a door painted on the wall. Now science is at least in a position to hunt for the true door again.

Misbehavior of Elementary Particles Disproves Parity

Although Mr. Schmeck discusses the parity principle at length and describes in detail the experiments which upset it, the following paragraphs will serve to present the situation as it now stands:

> The Columbia theorists were led to doubt the principle of parity because, during the last few years, phenomena had been described in high energy physics that could not be explained by existing theories. This was particularly true of the patterns by which certain sub-atomic particles called K mesons decayed. Nobody was able to formulate a theory to account for both of the two methods of decay that they followed. . . .
>
> The two concepts definitely believed destroyed are the principle of parity and an allied principle called charge conjugation. This indicates that a particle and its corresponding antiparticle will decay in an identical manner. . . . The parity law of physics states that for any atomic or nuclear system, no new physical consequence or law should result from the construction of a new system, differing from the original by being a mirror twin. . . . The preferential emission of electrons toward one direction of its spin is the observation that disproved the parity law.

Toward Occult Science

Where go the physicists now? It becomes evident from the foregoing that today's theoretical and empirical physicists have touched the borders of occult science. Names differ; but the thing-in-itself is the same. The elementary particles of science are the "elementary germs" spoken of in *S.D.* I, 139; and the "meson" may be considered to be one of the transformations of Fohat. Scientists have but to add *intelligence* and *sentience* to their "elementary particles" to step within the territory of occult science. Says H.P.B.:

> Fohat is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale

—that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. . . . In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving fourth principle, the animal Soul of Nature, so to say, or—Electricity. (*Secret Doctrine* I, 111.)

Essence of Electricity

Fohat is a generic term and used in many senses. . . . Fohat is the aggregate of all the spiritual creative ideations *above,* and of all the electro-dynamic and creative forces *below,* in Heaven and on Earth. . . . The *third logos* is the ultimate differentiation of the Second (Logos) and the individualization of Cosmic Forces, of which Fohat is the chief; for Fohat is the synthesis of the Seven Creative Rays or Dhyan Chohans which proceed from the third Logos. (*Transactions,* p. 38.)

Again, Fohat is related to Mahat. It is the reflection of the Universal Mind, the synthesis of the "Seven" and the intelligences of the seven creative Builders, or, as we call them, Cosmocratores. Hence, as you will understand, life and electricity are one in our philosophy. They say life is electricity, and if so, then the One Life is the essence and root of all the electric and magnetic phenomena on this manifested plane. (*Ibid,* p. 87.)

Intuitive Psychiatry

A recent book, *The Three Faces of Eve,* by Drs. C. H. Thigpen and H. M. Cleckley, (McGraw-Hill Book Co., N.Y.) is a detailed account of their study of multiple personality. We mention the book, not so much for its subject matter—though this in itself is interesting—as for the fact that these two psychiatrists maintain throughout a determination to deal with *facts* and a rigorous self-critical attitude, lest they too easily allow themselves to interpret those facts according to accepted psychologic theories. This would seem to be the very attitude the *lack* of which H.P.B. decried when she said:

Toward science as a whole, as a divine goal, the whole civilized world ought to look with respect and veneration; for science alone can enable man to understand the Deity by the true appreciation of his works. . . . And where should the keys to every truth in nature be searched for, unless in the hitherto unexplored mystery of psychology? Alas! that in questioning nature so many men of science should daintily sort over her facts and choose only such for study as best bolster their prejudices. Psychology ought more than any other [branch] to be studied by physicians. (*Isis* I, 88.)

Freedom from Bias

Explaining why they did not immediately make certain assumptions which the facts might seem to warrant, the writers say:

> Some popular but rigidly held beliefs about the contents and functions of the *unconscious* often claim or imply a detailed, extensive, and scientific knowledge of this area. But much of this alleged body of knowledge depends for support at many crucial points more on fantasy, arbitrary theories, and mere assumptions than on anything that can honestly be called *evidence.* So much has been said and written about unconscious processes and motivations that many of us have been led to neglect or to minimize the almost infinitely varying scale of *awareness* manifested by the human organism. Between the utter black of absolute unconsciousness and the untinged white of man's full and sharpest sensibility lie manifold shades of percipience, ever-changing levels of recognition, understanding, appreciation, and realization.

Multiple Personality Manifested

As the treatment of the original patient progressed, the psychiatrists found themselves dealing with three personalities: the quiet, reserved, over-conscientious "patient"; her alter-ego who was almost the exact opposite—hoydenish, care-free, utterly lacking in any sense of responsibility, and who insistently asserted her *own* identity *as distinct* from that of the patient; and finally, another personality—poised, assured, "mature," yet having no consciousness of childhood nor memory of any former experiences. ("She emerged full-grown, as Pallas Athene at birth, suddenly in the office.")

The ensuing "hands-off" attitude of the doctors is most gratifying to a Theosophist. They determined to let nature take its course—that is, to take their cues from the way the case shaped up without their "interference." They did their best, one might say, to help Nature and work on with her; in their own words:

> We did not judge ourselves wise enough to make active decisions or exert personal influence in shaping what seemed to impend. It is plain that, even if we had this wisdom, the responsibility was not ours. . . . The psychologist's responsibility in such a complex matter is not always easy to determine . . . Our influence seemed to be more catalytic than causal.

Danger of Insanity in Obsession

W. Q. Judge, in his article "On Obsession," describes the very situation the two psychiatrists now confronted:

> The mind of each is connected with the body in a certain manner and not merely in an imaginary way. This definite method is by certain channels and filaments or nerves; among the most difficult to explain are the magnetic and electric ties for the mind. Now our hold upon the body we have been born into may be so weak that we are not able to keep possession of these channels, and stronger forces may even unconsciously go in where we have tried to stay. This is not caprice any more than it is caprice that water will leak from a tank if there be any cracks. So there may come a time that the building called the body, which we hoped to occupy for a long time, becomes so imperfect that our mental tenancy is no longer possible and we drift off altogether, leaving it to the use of other forces or intelligences good or bad; or, as is often the case, we are now driven out for a time and then again get complete possession for a short term, until in that process the cords of magnetism and the electric channels are clogged up or destroyed so far as we are concerned, when we leave altogether. (THEOSOPHY 19: 126.)

Since Mr. Judge further suggests that "the use of strong magnetism used by one who knows all these laws in every detail and can intelligently apply the remedy" is efficacious in these instances, it seems possible that the psychiatrists may have unconsciously provided helpful magnetism by their very sanity and self-control.

WHAT, THE RATIONALE OF MULTIPLE PERSONALITY?

Much of the discussion of obsession found in theosophic literature deals with obsession by an astral entity. *The Three Faces of Eve,* however, does not seem to follow this pattern, but seems rather to correspond to the teachings of the skandhas—which one of the Adepts called "the elements of limited existence." Thus, the tentative explanation offered by Drs. Thigpen and Cleckley might be correlated with the skandhas:

> Impulses that are regularly denied and subdued may, it seems, become more insistent of expression just as a starved animal or man becomes more ravenous and more desperate. Most observers today probably agree that the efforts to control impulses regarded as evil or unacceptable can become so thorough that the impulses may be denied conscious recognition. Repressed or dissociated, they seem to be shut off from awareness. It is widely believed that such impulses do not necessarily atrophy and at length become extinguished, but that as penned up and invisible forces, they may retain strength indefinitely and continue to seek expression. . . . It has been said also that the banished and blocked tendencies may, so to speak, coalesce, unite,

> and organize in their underground region beneath the level of consciousness. Instead of various isolated or fragmentary impulses seeking indirect outlet and distorted expression through something like compulsive hand-washing or temporary hysterical blindness, they may accumulate in such quantity and eventually join in such integration as to become the nuclear potential of another personality within themselves. With recruitment continuing and organization progressing, the dormant and concealed forces may become strong enough to challenge the conscious personality and, if successful in this conflict, replace it in command.

Interestingly enough, Wm. McDougall (specialist in abnormal psychology) uses the terms "dominant monad" and "monad" in describing the same process.

Partial Personalities

If we were to describe the three "faces" of Eve in relation to the *total* being, we might say that Eve White (the original patient) had a soul, a mind, and a tyrannical conscience that forced her into a killing passivity; Eve Black, the alter-ego, on the other hand, seemed to be a purely kamic entity, having neither heart, soul, nor conscience; while Jane, who emerged during treatment, possessed an even keener mind than Eve White, an understanding heart, and a balanced sense of responsibility, but seemed to have no "soul," save as it was reflected from Eve White. (The doctors spoke of Jane as appearing to be "two-dimensional.") The integrated personality, later known as Evelyn White, which emerged after Jane had eventually remembered a truly devastating childhood experience, coalesced with the soul-aspect of the complex personality, retaining the characteristics of Jane with the addition of certain *qualities* of the other two manifestations.

The Sheaths of the Soul

This case, then, seems to illustrate what psychologists might call the fragmentation of the personality, to which Theosophists might add the speculation that all of us, at one time or another during the difficult evolution of the soul, encounter the confusion of temporarily separated karmic lines and embodiments. In how many are the skandhas, samskaras, and "sheaths" of the soul in perfect alignment? Compare, for example:

> The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and

every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible to classification. . . .

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reincarnating being. . . .

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. ("The Sheaths of the Soul": Wm. Q. Judge.)

Psychic Intoxication

The results of a research project by Dr. Curtis T. Prout, American psycho-pathologist (reported in the New York *Times,* Feb. 24), shows once again man's tendency to become "intoxicated with matter." At one level, this may mean preoccupation with sensations experienced through matter; at another, obsession with an idea. As Dr. Prout progressed in his investigation of "why people became addicted to alcohol or narcotics," he found these levels merging: a "non-alcoholic drunk," for example, is "a person intoxicated with his own abstinence." The *Times* continues:

The "dry drunk" was found to have grown almost obsessed with his changed existence. The maintenance of abstinence was associated frequently with a disturbed mind.

A study of twenty-five men and women patients indicated that in every person there was a discrepancy between what he was and what he would like to be. This may lead to addiction to alcohol or narcotics. (Other addictive agents include overeating, voluntary starvation, gambling and overworking.)

Dr. Prout termed this feeling of inadequacy an "ego discrepancy" that was healed temporarily by alcohol or narcotics. The addiction helped the patient to feel comfortable about himself. . . .

The patients expressed a need for treatment that would build up their "real" selves without resorting to alcohol or narcotics. They felt that treatment should include a guided routine and discipline.

The researchers were impressed with the repetition of such words as "aimlessness," "lack of meaningful values," and the lack of initiative to repair a reparable situation.

"People with convictions don't become alcoholics," Dr. Prout reported one patient as having said.

In the light of the foregoing, it is easy to see how and why Theosophy affords opportunity for the best sort of psychotherapy.

TODAY'S ETHICAL CHALLENGE

Dr. Erich Fromm, delivering the George W. Gay Lecture at Harvard University, declared (according to the New York *Times,* April 26) that "distortion of the concept of sameness is a great ethical challenge of the era." In comparing the nineteenth and twentieth centuries, Dr. Fromm said: "The great danger in the nineteenth century was that men might become slaves, whereas the great danger in the twentieth century is that we may become robots." Dr. Fromm related medical ethics (the traditional subject of the Gay Lecture) to problems of universal ethics, about which he has written widely.

PROBLEMS LISTED

The *Times* reporter, paraphrasing and quoting Dr. Fromm says:

> Each age and culture has its problems and ethical aims. Three such problems in the nineteenth century were authoritarianism, hoarding and inequality. It is pleasant for persons today to say that the authoritarianism of that century is gone. In fact, "new vices appear that one doesn't see because one is so happy to see that the old ones aren't there."
>
> Thus, people tend to look back smugly while losing sight of the fact that today there's "no principle, no sense of hierarchy, no sense of value." Dr. Fromm said he did not mean hierarchy of power but "of knowledge and respect for those who know more."
>
> The old hoarding has given way to a new "mad consumption for consumptions's sake." Cigarettes, cocktails, books, television and tranquilizers are consumed to the extent that "we are the eternal sucklings and we are looking for the big bottle that contains everything."

INEQUALITY PRACTICALLY VANISHED

The *Times* continues:

> With regard to inequality, Dr. Fromm said the nineteenth-century concept had "practically vanished." He cited the "fantastic progress" of races in America, "especially the Negroes."
>
> The distortion of the idea of inequality has offended the principle of humanistic ethics whereby "every man is an end in himself and must not be an end for any one else. Actually we are afraid of being different, because we are afraid that if we are different, then we will have no rights."

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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